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by M. Benedikt, and "Über Raumvorstellung u. Raumbegriff" (9 pp.),
by K. Siegel.

EMIL C. WILM.

WASHBURN COLLEGE.

Reason in Belief. By FRANK SEWALL. London, Elliot Stock, 1906.—
pp. ix, 208.

In the words of the author, the purpose of this work is "to consider the underlying principles of the Christian faith in their rational aspect and so to bring to the view of the scientific mind of our time a system of rational Christianity." The argument employed in defense of the Christian system of doctrine is based upon Kant's discovery that "in mind and not in matter lies the creative framework of the world." Now Dr. Sewall's aim is a worthy one, and in defending an idealistic view of the world he does well to go back to Kant for support. But one who would convince the modern scientist by an appeal to an historic movement in philosophy should have a thorough knowledge of the history of philosophy and a firm grasp upon philosophic principles. Judged by the present work, the author falls short in both of these respects. As evidence of this, it is only necessary to refer to his chapter on "The Nature and Basis of Induction." The chapter is an achievement in error. Induction, we are informed, involves the 'contact' of two planes of being, mind and matter. To bridge the chasm between the two, we must assume as the primary condition of all induction that an external world of matter exists perfectly analogous to the world of consciousness. It is the Infinite Mind which guarantees the correspondence between the subjective and objective in human experience, and makes valid the mind's knowledge of an objective world. Every one of these positions has been discredited and exposed as fallacious in the development of modern epistemology. The interests of religion are not advanced when exploded philosophical theories are urged in behalf of religious doctrines.

H. W. WRIGHT.

LAKE FOREST COLLEGE.

The Religious Conception of the World. By ARTHUR KENYON ROGERS.
New York, The Macmillan Co., 1907. — pp. 284.

All who are interested in the problems of religion will be grateful to Professor Rogers for this excellent volume. Often the best interests of religion are served by a destructive criticism of traditional tenets, but at present there is greater need of constructive works like this, in which the conclusions of modern philosophy and science are brought to bear upon the problems of religion with the object, not of further discrediting commonly-accepted beliefs, but of reestablishing them on firmer foundations. The author states it as his purpose "to defend a view of the world which is frankly religious and theistic." He believes that the philosopher who appears as defender of religion gains an important advantage in having the